

people as a second child. Now that double has a ghost of its own, which adheres to the navel-string; and if the person is to remain healthy, it is essential that the ghost of his double should be carefully preserved. Hence every

Baganda man and woman keeps his or her navel-string

wrapt up in bark cloth as a treasure of great price on which his health and prosperity are dependent; the precious little bundle is called his Twin (*mulongo*) because it contains the ghost of his double, the afterbirth. If that is deemed

necessary for everybody, much more is it deemed essential

for the welfare of the king; hence during his life the stump of his navel-string is kept, as we saw,<sup>1</sup> by one of the principal ministers of state and is inspected by the king himself every month. And when his majesty has departed

this life, the unity of his spirit imperatively demands that his own ghost and the ghost of his double should be kept together in the same place; that is why the jawbone and the navel-string of every dead king are carefully preserved

in the same temple, because the two ghosts adhere respectively to these two parts of his person, and it would be unreasonable and indeed cruel to divide them."<sup>2</sup>

'he The two ghosts having been thus safely lodged in the <sup>TM</sup> *he* *es* two *Precious* parcels, the next thing was to install them in sad kings the temple, where they were to enter on their career of *ufanda*- beneficent activity. A site having been chosen, the whole country supplied the labour necessary for building the temple; and ministers were appointed to wait upon the dead king. The officers of state who had held important

posts during his life retained their titles and continued to discharge their duties towards their old master in death. Accordingly houses were built for them near the temple. The dowager queen also took up her residence at the entrance to the temple enclosure, and became its principal guardian. Many also of the king's widows of lower rank were drafted off to live inside the enclosure and keep watch over it. When the queen or any of these widows died, her place was supplied by another princess or a

<sup>1</sup> Above, p. 147.  
*Alan*, vii.

War God of the Baganda,"  
(1907) pp. 164 *sg.* ; *id.*, *The Baganda*,

<sup>2</sup> Rev. J. Roscoe, "Kibuka," the pp. 235^.